Mr. ALLYN's

SERMON

OCTOBER 30th, 1799.

A

SERMON

PREACHED

AT

HANOVER,

OCTOBER 30th, 1799.

BY JOHN ALLYN,
MINISTER OF DUXBORO'.

———Video meliora, proboque,
Deteriora ſequor.

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The *Fleſh* and the *Spirit*.

A

SERMON

upon ROMANS VII. 18-----25.

—*I know, that in me (that is, in my fleſh) dwelleth no good thing: for to will is preſent with me, but how to perform that which is good, I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but ſin that dwelleth in me. I find then a law, that when I would do good, evil is preſent with me. For I delight in the law of God, after the inward man. But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members. O wretched man that I am, who ſhall deliver me from the body of this death. I thank God, through Jeſus Chriſt our Lord. So then, with the mind I myſelf ſerve the law of God, but with the fleſh the law of ſin.*

IT is well known that the Jews were ſtrongly attached to their religion, more eſpecially its rites, and could ſcarcely be prevailed on to believe, even after they had embraced the Goſpel, that one iota of it was ſuperſeded by this new diſpenſation. Yea further, beſide a ſtrict adherence to the law as it concerned themſelves, they contended that gentile believers ſhould partake in their obligations.

AMONG other arguments calculated to ſoften their prejudices, and looſen a blind attachment to the

Moſaic

Moſaic diſpenſation, the Apoſtle Paul, alledges in the chapter of the text, that the death of CHRIST had diſſolved the authority of the legal diſpenſation, that they were *become dead to the law by the body of* CHRIST, and hence were introduced to new connections, and laid under new obligations. Yea further, he urges the inſufficiency of the law, forbidding ſin and *reviving* a ſenſe of the ſame, without ſupplying moral ſtrength to ſubdue it; and condemning every tranſgreſſion upon penalty of death, without a revelation of pardon. While the law taught clearly the will of GOD, and was in itſelf *holy, juſt and good*; while by its light ſin was repreſented to the human mind as *exceeding ſinful*, it did not furniſh any barrier to the prevalency of corrupt affections. It left men under the woful experience of inability to obtain ſalvation, without ſome new and merciful interpoſition of heaven.

To make this incompetency of the law clearly viſible, and to convince of ſin, the Apoſtle minutely deſcribes, in the paſſage of the text, the ſtate of a Jew under the law, and the ſtate of human nature in general, ſhewing how the *law in the members* enſlaves the better powers of the mind, and brings men into a ſtate of deplorable ſubjection to ſin. *I know that in me (that is in my fleſh) dwelleth no good thing, for to will*, &c. &c. &c.

NOTWITHSTANDING the uſe of the perſonal pronoun I * in this paſſage, the characteriſtics therein contained, are not to be reſtricted to the Apoſtle, to any other individual, or to any portion of men; but they are the characteriſtics of human nature in general.

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* St. Paul often ſpeaks in the firſt perſon, when it is plain he includes or deſcribes others. Vide Rom. vii. 7. 1 Cor. vi. 12, and x. 30, and xii. 1, 2, 3.

ST. PAUL conſiders himſelf, and in himſelf all other men, as experiencing the operation of two principles, different in their nature, contrary in their action, and heterogeneous in their effects.

THESE two principles, under the influence of which the Apoſtle and all men experience a continual conflict, are differently named and deſcribed in different parts of his epiſtles. The I, which *delights in the law of God, after the inward man*, is diſcriminated from the I, which *brings into captivity* to the law of ſin, by the oppoſing terms *fleſh* and *ſpirit*, *law in the members* and *law of the mind*. And obedience to the dictates of the one or the other, is denominated *ſpiritual mindedneſs* and carnal mindedneſs, walking *in the ſpirit*, and *after the fleſh*. In this diverſity of expreſſion the ſame things are intended. And it may be added, that the Ideas couched in this language of ſcripture are nearly equivalent to thoſe intended by Reaſon and Appetite in the language of profane literature. The former of theſe words is uſed to denote the higher powers of human nature, and the latter thoſe which are inferior. To do the things *we would not*, to fulfil the *luſts of the fleſh*, are nearly ſynonimous with the phraſes, *acting unreaſonably*, *following appetite*. *Doing the things we would*, *obeying the law of the mind*, are equivalent in ſome ſort, to the phraſes acting reaſonably, governing our exceſſive paſſions, miſplaced affections, and perverſe inclinations.

THIS diſtinction, thus variouſly expreſſed, is of no common importance. It is highly uſeful to keep it in view. The metaphyſician muſt remember it, when he would analyſe and explain the phenomena of the hidden man. The moraliſt muſt mark it well, in order to ſtate in a natural and lucid manner, the theory of moral virtue, and frame rules of practice.

tice. The divine muſt heedfully conſider it in explaining the doctrines of divine revelation. In making this diſtinction, we recognize immediately, why ſome are drawn wholly to the earth and ſenſible objects, while others are attracted to GOD and holineſs;—why ſome ſink to the level of brutes, and others approximate to the rank of angels. This diſtinction may be improved (as will hereafter be ſhewn) in ſolving many doubts, and elucidating many doctrines, of frequent recurrence in religious and moral enquiries.

THE diſtinction treated of in the text, is *extenſive* as well as *important*, embracing the whole interior ſyſtem of man. Whatever belongs to man, as a moral agent, is compriſed in one or the other of the two principles, *fleſh* and *ſpirit*, *law of the mind* and *law in the members*. When St. Paul deſcribes the effects of theſe two principles, he makes idolatry, *hatred and envyings*, the works of the fleſh; as well as *uncleanneſs*, *adultery*, *intemperance*. On the other hand he makes love, peace, gentleneſs, goodneſs, and faith, the fruits of the ſpirit; as well as meekneſs, temperance, &c.* It can therefore be no objection to our diſcourſe,

* Gal. v. 13—26. "There can be nothing plainer than that "the ſtate which St. Paul deſcribes in the 16 and 17th verſes, "he points out more at large, Rom. vii. 17, &c. This is "evident that St. Paul ſuppoſes two principles in every man, "which draw him different ways, the one he calls *fleſh* the "other *ſpirit*. By fleſh is meant all thoſe vicious and irregular appetites, inclinations and habitudes, whereby a man "is turned from his obedience to that eternal law of right, "the obſervance of which, God always requires and is "pleaſed with. This is very properly called *fleſh*, this bodily "ſtate being the ſource from which all our deviations from "the ſtraight rule of rectitude do for the moſt part take "their riſe, or elſe do ultimately terminate in: On the "other ſide, *Spirit* is the part of man which is endowed with "light from God, to know and ſee what is righteous, juſt "and good, and which being conſulted and hearkened to,

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diſcourſe, that the terms *fleſh* and *ſpirit*, are uſed in common diſcourſe more limitedly. If it be objected, that *fleſh* is a term, which embraces only animal appetites, and therefore we are no otherwiſe depraved than the brutes, it is replied, that in the ſcripture of the Apoſtle, this term is uſed in a larger ſenſe, and involves every inward motion reſpecting worldly objects. And whoever would fully underſtand the holy ſcriptures, muſt aſſign to words the full meaning, in which they are uſed by the ſacred penmen, and not interpret them, as they are appropriated in human ſyſtems, or in the ordinary ſtyle of particular perſons, nations, or ages.

In order to obtain a juſt idea of the two parts, or principles in man, it may be uſeful to contemplate their *Hiſtory and Phenomena, their objects and effects*. To ſome brief ſketches on theſe articles, we ſhall add a particular improvement of the ſubject, the principal object of the preſent diſcourſe.

In giving the hiſtory and phenomena of the two conflicting principles, we ſhall exhibit man in the ſeveral ſtages of life, beginning with youth, proceeding on to manhood, and terminating with age.

" is always ready to direct and prompt us to that which is " good. The *fleſh* then in the goſpel language, is that prin- " ciple which inclines and carries men to ill; the *ſpirit* that " principle which dictates what is right and inclines to good. " But, becauſe by prevailing cuſtom and contrary habits, " this principle was very much weakened, and almoſt extinct " in the Gentiles, ſee Eph. iv. 17–21, he exhorts them to be " *renewed in the ſpirit of their minds*, verſe 23, and to *put off the* " *old man*, i. e. fleſhly corrupt habits, and to *put on the new* " *man*, which he tells them, *is created in righteouſneſs and true* " *holineſs*. This is called *renewing of the mind*, Rom. xii. 2. " *Renewing of the inward man*, 2 Cor. iv. 16. Which is done " by the aſſiſtance of the ſpirit of God, Eph. iii. 16."

Note in Locke upon Gal. v. 16. 17.

It is obvious, that in early youth, the principle of the *fleſh*, or animal nature, ſolely predominates. The law of the fleſh is firſt in action, and acts alone; and for a long time before the other principle is developed, or acquires any active power in the government of man. Bodily pleaſure and pain are felt firſt, and long before the pleaſures of the mind, and they are the operative cauſes of all our movements. The energies of the *ſpirit*, or the government of the mind, are not manifeſt, till the mind or ſpirit is improved by education. And were it not for inſtruction, the fleſhly principle would continue through life, and man, as we ſee in the ſavage ſtate, attain but a ſmall elevation above brutal nature. The firſt appearances of the fleſhly principle in childhood and youth, are nearly the ſame in all. In the firſt ſtages of life, removed from the eye of a parent, and unreſtrained, we are ſtrangers to thought and reflection. We obey all the impreſſions of exterior objects, and purſue every path of pleaſure, regardleſs of future conſequences. We amuſe ourſelves with bodily exerciſe, and all our motions are without order and deſign. The firſt appearance of any other principle of action is exhibited, when we have learned to fear the diſpleaſure, or deſire the favour of a parent. His voice admoniſhes us to compoſe ourſelves, and regulate our behaviour. Soon after, rules of conduct are impreſſed on the *mind*. The *ſpirit* begins its reign. And tho' few, if any, act up fully to its dictates, and are altogether ſubject to the *law of the mind*; yet few, if any, but feel at times its directing power; and when they follow not its guidance, ſuffer ſeverely from the pangs of remorſe.

In the ſtages of riper youth and manhood, the two contending principles in man, exhibit new phenomena. In childhood and youth, we ſee only *fleſhly* nature. In later youth and manhood, the

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carnal and ſpiritual mind are viſible in full vigor of ſtrength, acting in oppoſite directions, the one urging to indulgencies, which the other forbids and reſtrains. Now it is, *we do the things we would not, and what we hate, that we do.* It is in this period, men are commonly moſt unhappy. The two principles being nearly of equal ſtrength, we are agitated and vexed with internal contrariety, and the unity of our feelings is deſtroyed. This is the moſt wretched ſtate of man, when the two ſovereign powers of his nature are both in full operation; when we can neither indulge the fleſhly deſires, without inquietude from the remonſtrances of the *ſpirit*, or *walk in the ſpirit*, without checks and delays from a contrary bias. It is in this ſtate, that man is moſt inconſtant, irreſolute, and diſcontented. He is alternately ſwayed by the two contending principles. And, until one or the other gains the aſcendency, he is harraſſed with an internal warfare, looking even with envy on the animal creation, thinking them privileged above himſelf.

Let us again conſider men in the more advanced ſtages of life, when the internal conflict is at an end. —If the *law of the mind* has gained the victory, if they are obedient to the governing power of the *ſpirit*, if guided by maxims of truth, ſobriety, and moderation, of piety and benevolence, they are then happy; more eſpecially, if religious faith in the principles of Revelation, has taken poſſeſſion of the mind, and imparted its cheering influences to the heart. If in the combat of the *fleſh* and *ſpirit* the former predominates, the effects are vice and wretchedneſs. The deſires of the fleſh ſoon become diſproportionate to the power of enjoyment. We ſtrive in vain to invent pleaſure, and ſtruggle without ſucceſs to create ſentiment. The heart is a vacuum, which nothing is at hand to fill. The organs of pleaſure decay. The *fleſh* is no longer able to command

mand, nor has ſtrength to obey. And to complete human miſery, an internal conflict now and then takes place between the ſpirit and fleſh, by ſo much the more intolerable, as the fear of death and a future judgment is ſtrong and vigorous.

THE I which delights in the law of GOD may further be diſtinguiſhed from the I which brings into captivity to ſin, by conſidering the objects of the one and the other, and the effects of obedience.

THE fleſhly mind purſues immediate preſent gratification, the ſpiritual mind looks forward to the remote conſequences of action.

HE *who is in the fleſh* pants after worldly honour, wealth, and ſenſual gratification. He *who walks in the ſpirit*, ſeeks the honour from above, the riches of the divine favour, and the feaſt of an approving conſcience.

THE *fleſhly principle* leads to pageantry in the outward forms of expreſſing religion,—to the decoration of churches, and ſolemn proceſſions. The ſpiritual principle admits of external forms, no further than is uſeful and neceſſary, in this imperfect ſtate, to fix the fleeting ideas of religion, and revive the languiſhing ardors of devotion.

THE *fleſh* leads men to indolatry,—to manifeſt the Godhead by ſenſible forms or images, and to offer the homage and worſhip, with which the carnal mind itſelf is pleaſed. The *ſpirit* leads men to ſimplify their Ideas of GOD and his worſhip, to reach after ſomething which is incorporeal, to offer a ſacrifice of devotion, which may pleaſe a being of exalted intelligence and unerring rectitude.

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THE *carnal mind* operated in the firſt tranſgreſſion, *when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes,——and took of the fruit thereof and did eat.* The *ſpiritual mind* exerted its vigor in JESUS CHRIST, when being ſolicited to perform unholy worſhip, he ſaid, *Get thee hence Satan.*

FROM the luſts, which war in our members, come all the wars and fightings in the world—The *fruits of the ſpirit* * *are love, gentleneſs, and peace.*

THE *fleſhly principle* is that, without which temptation never can prevail to draw us into ſin: *For every man when he is tempted, is drawn away of his own luſt and enticed, and luſt, when it hath conceived, bringeth forth ſin.* But in the exerciſe of the ſpiritual principle, *we prove all things,* and *hold faſt that which is good.* The *natural or fleſhly man* receiveth not the truths of the Goſpel, they are fooliſhneſs unto him, and he cannot from the nature of his character know, i. e. underſtand, and approve. But the ſpiritual man, underſtands and receives the things revealed by the ſpirit of GOD, for the ſpirit of man ſearcheth all things, yea the deep things of GOD.†

SUCH

* Gal. v. 22. "*The fruits of the Spirit,*" By Spirit in this place may be underſtood, 1ſt, an external agent, viz. The Spirit of God, the agent of thoſe miracles performed in the primitive age, and the agent of divine influence in every ſubſequent period. Or, 2dly, it may be explained by the word Temper, and the paſſage be thus paraphraſed; the fruits or characteriſtics of the chriſtian temper, are love, joy, peace, &c. Or, 3dly, By the ſpirit we may underſtand the *law of the mind,* or that higheſt principle in man, which in our text and diſcourſe ſtands oppoſed to the *fleſh,* or law in the members. The text above, is cited in this laſt ſenſe, as the whole paſſage, with which it is connected, is parallel with the words ſtanding at the head of this diſcourſe.

† 1 Cor. ii. 14—16. Although by the ſpiritual and natural man, it is probably intended to mark the diſtinction between thoſe endowed with the extraordinary gifts of the Spirit, and ſuch as were not thus endowed, it may not be improper to uſe the language, as we have done, in the way of accommodation.

Such are the *objects* and *effects* of the fleshly and ſpiritual principles in man.

A particular improvement of the diſtinction, ſtated in the text, and illuſtrated in the preceding obſervations, will occupy the remainder of the diſcourſe.

This diſtinction may be employed, in ſolving many doubts, and elucidating many doctrines, of frequent recurrence in religious and moral enquiries.

1ſt. It is aſked by the diſſipated and irreligious, Why may we not indulge all thoſe feelings, which the author of nature has implanted within us? Libertines, old and young, plead in juſtification of their vices, that they only act conformably to certain inclinations given them by the creator, and ſuggeſt that God cannot be diſpleaſed with them, for acting in obedience to impreſſions, which he himſelf has made.

The fallacy of this reaſoning is detected, by applying the diſtinction of the preceding diſcourſe.—— God has indeed created us with fleſhly propenſions, and they are excited by ſurrounding objects.—Yea further, they ſerve good and important ends.—— But he has alſo implanted in man *the law of the mind* to moderate them, and direct us in our conduct. And He requires that the *law in the members*, be regulated by the *law of the mind*.

It ſhould further be conſidered, that the motions of the fleſh have become irregular, exceſſive, and corrupt, through our own ſinful indulgencies, the vices of our parents, and the ſin of the firſt man, Adam. An alienation from the life of God, has been tranſmitted in a phyſical way. The *Fathers have eaten ſour grapes*, and the childrens teeth are ſet on edge. It may not then be true of our fleſhly

nature

nature, that it is ſuch now, as it was when God pronounced *every thing he had made very good. The luſt of the eye, the luſt of the fleſh, and the pride of life,* as it exiſts at preſent, *is not of the Father*——it is inordinate, and in proportion to this inordinancy, excludes the nobler affections and purſuits of human nature.—The inference from theſe conſiderations is, that we may not and ought not to indulge our appetites and paſſions, but in the way of ſelf-denial reſtrain ourſelves, within the bounds of temperance and moderation.

2d. Is it aſked, Why we ever act contrary to a conviction of duty? Why with the knowledge of what is right, and a belief of the penal effects of tranſgreſſion, we violate the commands of God? The anſwer may be this, that the fleſh, or the inferior principle of action, has obtained a preponderancy of power. We are incited by our fleſhly nature to actions, which the mind informs us are wrong, and though attended with preſent pleaſure or profit, terminate in wretchedneſs.——And the governing influence of the law in the members, is often augmented by the force of habit, and becomes ſo ſtrong, as to overule the deciſions of the mind. And ſo it happens that the beſt principles, may be embraced without any correſpondent effects on the practice.

Men may believe the chriſtian religion, and have very ſtrong impreſſions of the conſequences of diſobedience, and yet from the force of their fleſhly affections,—from their attachment to the world, live in direct oppoſition to its requirements, and practically ſay, *We will not have this man to reign over us.*

Yea further, in ſome inſtances, becauſe the deeds of men are evil, and only evil continually,

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they contract an abhorrence and hatred of thoſe religious principles, which, often obtruded to view, reprove their behaviour. Their hearts are hardened, and their underſtanding is ſo blinded, that at laſt they have not even the faith of devils.——In the advanced higher ſtages of wickedneſs, the ſinner lives in a continued paroxyſm, and is not influenced by any rational conſiderations, and the ordinary means of repentance and illumination, are inadequate to the ends of conviction and converſion.

While the diſtinction ſtated in the preceding diſcourſe, ſatisfies the enquiry, Why we act contrary to a conviction of truth and duty, it may be employed, to elucidate many other contradictions of a like nature. It will explain why we act ſo differently at different times,—Why our profeſſions and practices are ſo often diſcordant,—Why we ſpeak and adviſe ſo much better than we live. In ſhort, all the varieties and contradictions in human life, may admit of ſome expoſition, from duly conſidering the conflicts, and alternate domination of the fleſh and ſpirit.

3d. The diſtinction in view, may further be uſed, in explaining the word conſcience, a word frequently uſed, though perhaps not accurately underſtood. When we diſobey the motions of the *ſpirit*, and follow the lower impulſes of our natures, indulging anger, doing injuſtice, and running into the exceſſes of intemperance, we feel in a greater or leſs degree an inward check, and the ſilent voice of the mind announces guilt. This is the involuntary operation of the *ſpirit, which luſteth againſt the fleſh.*——And if it ſhould appear and be granted, that the verdicts of conſcience are diverſe from each other in different perſons, countries, or ages; this may be accounted for, by conſidering the different ſtate of the mental and moral character.

Falſe

Falſe and inadequate ideas of God and his law muſt neceſſarily beget a variation in regard to the dictates of conſcience, a partial remedy of which is illumination. The conſciences of men are alſo ſeared by wicked practices. By a long deſpotiſm of the carnal mind, the light which is in us becomes darkneſs.

4th. We would diffidently enquire, whether the diſcordant opinions about the preſent ſtate of human nature, may not be in a degree reconciled by applying the diſtinction of the text and diſcourſe.

Some conceive an inherent corruption of human nature derived from Adam. Others have expreſſed this idea of corruption, and in bolder language, maintaining in all men, till renewed, a poſitive and direct enmity to God and holineſs. The controverſies upon this ſubject have ſhed darkneſs rather than light, and promoted hereſy rather than love. We do not preſume to unravel the knotted intricacies of argument on theſe doctrines, but would only ſuggeſt the application of the diſtinction of the text. Does not the deſcription, often given, of moral corruption derived from Adam, coincide with the preceding account of the law in the members? And may it not be allowed that his apoſtacy has given a phyſical energy to the lower powers in human nature?—And is not the doctrine of direct and poſitive enmity to God, a conviction of which is inculcated by ſome, as the baſis of repentance and precurſor of regeneration, analagous in many reſpects to the enlarged view given of the law in the members?—It is true, upon our principles, that unconverted men have no love of God in a practical and conſtructive ſenſe.—They deſpiſe his law—and will not retain him in their knowledge, or ſubmit to

his government. The comprehenſive cauſe of all which is this, that they are *carnally minded*, they walk in the *fleſh*,—they are the ſervants of ſin, and can never, without an inward revolution of government, without the eſtabliſhment of a new authority in them, be ſubject unto and pleaſe God.

5thly. The diſtinction of the preceding diſcourſe may be uſed to elucidate the ſubjects of regeneration and converſion. What is called the great change takes place at that inſtant, when man renounces the deſires of the fleſh, and yields himſelf up to the government of the ſpirit.——It has juſtly been obſerved, that the period of tranſition from a ſtate of ſin to a ſtate of holineſs and virtue, is a period of ſorrow, pain and travail, eſpecially with the profligate and abandoned, who have long lived without God in the world, Regeneration and converſion involve the effect, which takes place in any through the calls and inſtructions of the Goſpel, and the ſtriving of God's ſpirit, diverting them from obedience to the *fleſh*, and inclining them to walk after the ſpirit. The interval of this change is an interval of great inquietude and ſorrow, ariſing from the contrary action of the two principles in man: An inquietude which may be compared to the agitation of the waters when embroiled by the oppoſition of wind and tide. Thoſe, who after this conflict are renewed and converted, are ſaid in the language of the ſcriptures Not to be in the *fleſh* but in the *ſpirit*; they are led by the ſpirit, and called the ſons of God, as they imitate him by obeying the dictates of wiſdom and goodneſs, and are begotten through his word to ſpiritual life.

6thly. The diſtinction of the text explains the idea of a *ſtate of trial*. We are often ſpoken of as being

being in ſuch a ſtate. The eſſential idea of this ſtate is, that we are expoſed by our outward circumſtances and by the conſtitution of our natures to impediments and difficulties in maintaining a holy and virtuous character. Theſe impediments and difficulties reſult in part from the compound nature of man. He is drawn in different directions by the *law of the mind* and the *law in the members*. We have to wreſtle againſt fleſh and blood. That we may gain the victory, let us look to the example of him, *who was tempted in all points as we are, yet without ſin*. Let *us watch and pray* that we may not come under prevailing temptation.

The diſtinction of the text might be employed in various other ways.

It ought ever to be clearly ſtated as the foundation of diſcourſes on the duties of *ſelf denial and mortification*.

It is neceſſary to be underſtood, when we would explain the nature of human inability to keep the law of God.

It will help to develope the neceſſity of divine aſſiſtance in obtaining ſalvation.

But paſſing over theſe and other topics without minute conſideration, let us apply the diſtinction of the text and diſcourſe.

Laſtly. In framing an anſwer to the queſtion, Why ſo much miſery in the world? Many of the internal conflicts and inquietudes which we experience, ariſe from the tranſition which is taking place from animal to rational nature. The paſſage of man from the womb to this world—from this world

world to the next, through the ſhaded valley of death—and every revolution from one ſtate of ſociety to another, is attended with ſorrow and pain, agitation and diſquiet.—Is it then ſtrange that we ſhould ſuffer as we do in this ſtate of trial and probation, in which we are paſſing from *animal* to *ſpiritual* life. It is true, in every age, that through much tribulation we muſt enter the kingdom of heaven. In one way or another we muſt be made perfect through ſufferings.

It is the great object of the chriſtian revelation, to exalt the *ſpirit* of man and give him the victory *over the law in the members*. This the law of Moſes was not able to do. Deliverance is to be had by embracing the Goſpel, which provides pardon for the repenting ſinner, and promiſes gracious aſſiſtance in every time of need. To the exclamation and enquiry, *O wretched man that I am! who ſhall deliver me from the body of this death?* the anſwer is, *The grace of God through Jeſus Chriſt our Lord.* In the Goſpel we have redemption from the power as well as penalty of ſin. Let us embrace the remedies of weakneſs and ſin, provided under the new diſpenſation.

Particularly, let us employ that great inſtrument of holineſs, daily and devout prayer to God, reſting aſſured, that He who *ſearcheth the hearts, knoweth what is the mind of the ſpirit*, and that he will *give the holy ſpirit to them* who aſk him. All growth in the natural and moral world depends on the influence of God. From him deſcends every good and perfect gift.

Almighty

ALMIGHTY GOD! who art a ſpirit, and requireſt of thoſe who worſhip thee, to worſhip in ſpirit and truth. As thou haſt united in us two natures, may not the *law in the members* gain the aſcendency over *the law of the mind.* In every conflict of our internal powers, may we practically *ſerve thy law.* May not ſin *reign in our mortal bodies*, that we ſhould fulfil it in the luſts thereof. Through the ſpirit may we *mortify the deeds of the body*: And through the light of the glorious Goſpel, may we be effectually aſſiſted *to deny ungodlineſs and every worldly luſt.* May we controul the exerciſes of the law of ſin in the fleſh, and *walk by faith and not by ſight.* As CHRIST came to ſave us from our ſins, may we *live no longer in the fleſh to the luſts of men, but to the will of God.*

MAY the *time paſt of our life ſuffice to have wrought the will of the Gentiles* in their unconverted ſtate. Through the knowledge of the Saviour may we *eſcape the pollutions which are in the world through luſt. Putting off the old may we put on the new man, which is renewed in knowledge, after the image of him who created him.*

MAY we always be *ſwift to hear*, and the *word preached profit, being mixed with faith.* May we continually *receive inſtruction* and *get underſtanding.*

WILL *the God of the ſpirits of all men*, through the *blood* of *the everlaſting covenant, make us perfect in every good work*, and work in us *that which is well pleaſing in his ſight, through* JESUS CHRIST; *to whom be glory forever and ever.*

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